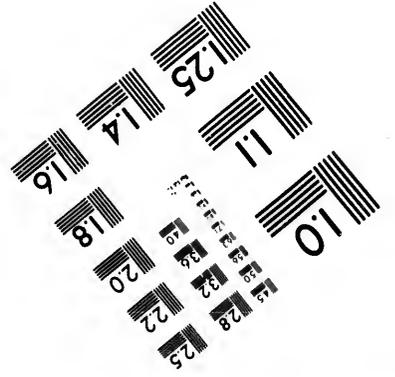
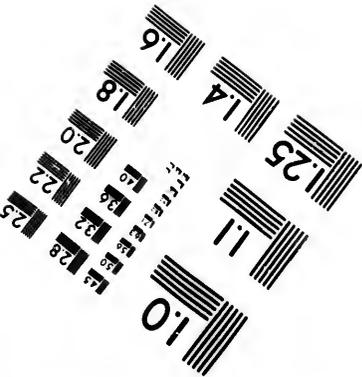
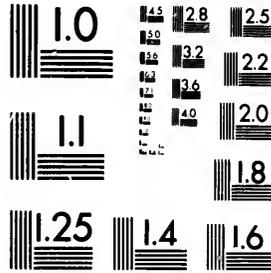


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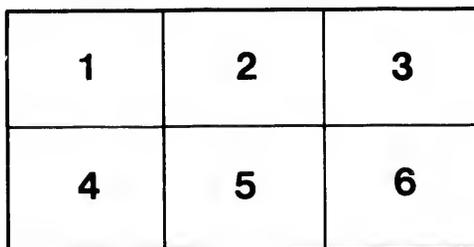
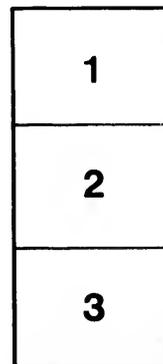
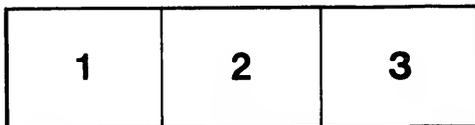
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AN ADDRESS  
DELIVERED IN THE DRILL SHED, SUMMERSIDE,  
*March 24th, 1868,*

BY  
D. CRAWFORD.

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"Prove all things. Hold fast that which is good."—*Paul.*

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SUMMERSIDE:  
PRINTED AT THE "PROGRESS" OFFICE, BY T. KIRWAN.

1868.

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## P R E F A C E .

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Last winter the author of this address was requested to deliver a lecture in Summerside, on Christian Baptism, inasmuch as the public mind was unusually stirred on the subject. Finding this to be pretty generally called for, the following address was prepared, in the midst of incessant ministerial labors. Public notice was given that a lecture on Christian Baptism would be delivered in the Drill Shed, on the 24th of March, after which the subject would be open for discussion.

The evening arrived, and a great number of people from Summerside and surrounding settlements were in attendance. At the close of the address considerable time was spent in discussion, after which the meeting dispersed in a very orderly and amicable manner. The behaviour of the audience, from first to last, (with some trifling exceptions,) evinced a determination to hear what was said on the subject, kindly and dispassionately, and was pleasingly indicative of a desire on their part to know the truth on the subject.

Since that time it has been deemed advisable to publish the address, and also to add an Appendix, in which to notice sundry points referred to in the discussion, as well as others alluded to in the address.

Some things in the address are original, and some are not. My object was to collect such reasons, arguments and facts as I found, binding me to the position I hold, and also candidly to hear and fairly to examine objections, and spread them before the public that they may judge for themselves.

The address is published in the hope that He who would not despise the widow's mite, may not think even this small effort to spread his truth unworthy of his notice and approval.

D. C.

Summerside, June 18, 1868.

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## A D D R E S S

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# B A P T I S M .

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MR. CHAIRMAN, LADIES AND GENTLEMEN:—

I appear before this audience with mingled feelings of hesitation and confidence. The present is no ordinary occasion. While it is always a pleasing and satisfactory employment to point our fellowmen to the Lamb of God who taketh away the sins of the world, in order to their present salvation and eternal happiness, it becomes comparatively painful to occupy a position in which is arrayed against us those who profess to be devoted to the same work of leading souls to Jesus. When I consider how difficult it is to treat each other as our better instincts would suggest, when, from the prejudice of education, or from other causes, we feel ourselves at issue on points which, to say the least, are very important, it is not without some misgivings that I undertake the present labor, lest I might aid by any means in stirring up feelings in this community which would tend rather to retard than promote the reign of peace and good-will among men.

On the other hand I am cheered with the hope that I may aid, in some small measure, the cause of Him who came to save our race, but not without a determined opposition from those who were offended at his teaching.

We are fallible creatures, liable to err, and if on the subject of religion we happen to be mistaken, it is our highest interest to discover and abandon the mistake. To hold, and propagate, and defend error is to fight against God, and what satisfaction can any man have in such a course?

I most solemnly declare before this audience, and before all men, that I have no system to hold or defend, but Christianity, as it came from the Lord Jesus and his inspired followers. And if any man, woman or child, shall show me from the Bible that I am wrong in anything I hold, I shall count that person a benefactor, and the discovery one of the sunniest spots in life's pilgrimage.

*I hold Christian Baptism to be an ordinance of the New Testament commanded by Jesus Christ.*

Before entering on the examination of this command, it may be proper to glance at the commands of God in general. These commands are of two kinds—*Moral* and *Positive*. There is this difference between *Moral* and *Positive* Institutions:—An Institution is an established custom or law, a precept, maxim, or principle. Positive Divine Institutions are the laws God has given men as tests of obedience, without explaining to them their propriety. These laws derive all their authority from the will of God. Moral Institutions or commands are those whose duties we see arising from their very nature. In short, Moral Divine Institutions are commanded *because they are right*. Positive Divine Institutions are right *because they are commanded*. Moral Institutions are right before they are commanded, and no circumstance can make them wrong. For example—To love God; to love our neighbor; to do good to all men, as we have opportunity; to pray to God; speak the truth, &c. These, and such like, are moral obligations binding on men, and their opposite *cannot* be right. Positive Institutions derive all their virtue from the authority that appointed them. Apart from that authority they have no virtue whatever. Again, we may choose our own modes in obeying moral commands, provided we carry out their principles; but in positive commands we must obey in the positive way marked out, and cannot choose ways of our own. Thus, when we are told to do good to men as we have opportunity, we may use our own judgment in seeking these opportunities, and in the best way we can of doing them good. But in a positive institution we must do everything according to the pattern given us. Positive law was given to our first parents. God did not explain to man *why* he should not eat of the fruit of the tree of the knowledge of good and evil. It was enough that *he* said, "Thou shalt not eat." This was a *positive* command of God. If we ask, "What was the harm of eating an apple," let all the misery of the human race answer—God forbade it, hence the sin and rebellion of the act.

God commanded Abraham to offer up his beloved son, Isaac, on Mount Moriah. He gave him no reason for this strange command. All the reason that was necessary was the fact that he commanded it.

Circumcision was a positive institution. God commanded Abraham to be circumcised, and also to circumcise all his male children, and the male children born in his house or bought with his money. Why was this law right? Because God said, "Thou shalt do it," and he on whom it was neglected died.

When the Israelites for their sins were bitten by fiery flying serpents, God told Moses to make a serpent of brass and raise it on a pole, and command the people to look at it. Here was positive law. When they looked they lived. When they did anything else, however sincere, they died. The virtue that healed them was in God. Their disobedience brought this punishment upon them. God graciously removed it through obeying him in this Positive Institution. Building the Tabernacle in the wilderness was a Positive Institution. Every hook, and knob, and curtain must be made according

to the pattern shown to Moses on the Mount. If he made anything different, he would pay the penalty with his life, so positive was this kind of law.

A certain class of men was appointed to handle the ark of the Lord; but because the men of Beth-shemesh, contrary to God's positive arrangement, looked into the ark, over fifty thousand were slain. (1 Sam., vi., 19.)

Again, when the ark was on a cart drawn by oxen, and in apparent danger of shaking off, Ussah put forth his hand to steady it; and for this breach of positive law he died.

Naaman, the Syrian, was commanded to wash seven times in the Jordan to be cured of his leprosy. He did not understand the nature of positive commands, and was going away in a rage, saying there were better rivers than Jordan at home. But when persuaded by his servant to obey, he dipped once, twice—three—four times. Still his leprosy clave to him, till he had dipped *seven* times. Then he was healed. Had he dipped another time I have no doubt his leprosy would have returned.

These cases may serve to show the nature of Positive Institutions. Between the Old Testament and the New there is this difference: In the Old Testament transgressors were, for the most part, punished immediately. In the New Testament transgressors are, for the most part, reserved unto the day of judgment to be punished. But the New Testament, as well as the Old, has its Positive Institutions. When Jesus was on earth, he at different times gave positive commands to private individuals. Thus, he told the man with the withered hand to stretch it forth. He did so, and was healed. He told the blind man to go and wash in the Pool of Siloam. He did so, and was cured.

But he gave two Positive Institutions, binding on men till the end of time. The first he instituted the same night on which he was betrayed, commonly called "The Lord's Supper." The second he instituted after his resurrection, when about to ascend to the right hand of God, which we call Christian Baptism—the present subject of investigation. As this is a Positive Institution of our Lord and Saviour Jesus Christ, with which we have to do, certainly it is of vast importance for us to understand the answers to the following questions:

I. What action does Jesus Christ require in obeying him in Baptism?

II. Who are the proper *subjects* of Baptism?

To these two questions I would direct your attention in this address.

## I.—THE ACTION OF BAPTISM.

*What action does Jesus Christ require in obeying him in Baptism?*

If we had been eye-witnesses of the baptism of Jesus, or had seen the apostles perform the action, we would *know* exactly what the action was which Jesus did command; but we have not seen them baptize. Then it must be with us a matter of *Faith*. Now, faith is a belief of testimony, and the Christian walks by Faith until he reaches heaven. Let us then examine the testimony on the action of Baptism.

A fact must be reported to us in a language which we understand before we can believe it. If it comes to us in unknown words, we must find out from competent authority the meaning of these words, or consult the standard dictionaries of the language. In the present dispensation the will of God was reported to mankind in the Greek language. Had it remained in Greek, a mere English scholar could not understand it. To him it would be "a dead letter." In the common version a great part of the Scripture has been given to the English nation in its own language, but some important words have been withheld. The word our Lord employed when he commanded the apostles to perform baptism, was just as plain as any other word which meant positive action; and if this word had been translated in the common version, every one that reads English would *know* what it meant, and there could be no controversy on the subject. This is quite obvious, from the fact that the nations who speak the Greek language have no controversy on the action; never had, nor never can have. Unfortunately, however, for the English nation, the original word our Saviour used has not been translated in the common version into literal English. To find out its meaning, therefore, we go to a Greek dictionary. It tells us that the original word *Baptizo* means to *immerse* or *dip*. Nearly if not all standard Greek lexicons give this as the primary meaning. Although some give it secondary meanings, this is generally given as the *primary* meaning. The most of those learned men who made these lexicons were Pedobaptists, yet they give their united testimony for immersion. Why would they do so unless they were bound by the facts in the case? We must then believe the united testimony of these men as to the meaning of the word, or without any valid reason under the sun come to the conclusion that they have all borne witness to a falsehood. But we have abundant facts confirming the testimony of the lexicons.

I. *Its Use in Greek Literature.*—I have beside me a work by that celebrated scholar and critic, Dr. Conant, of New-York, entitled "*Meaning and Use of Baptizien, Philologically and Historically Investigated for the American Bible Union.*" In giving us his reasons for this publication, Dr. Conant says:

"The meaning of the Greek word *Baptizien* has been so obscured by the denominational controversies that have sprung up during the last two

centuries, that nothing less than a complete historical exhibition of its use, both in Pagan and Christian Greek literature, would suffice to place the matter in a clear light.

"In substituting the literal English meaning of this word for its Anglicized form, in a revision of the New Testament for popular use, the writer feels that a just deference to public opinion, as well as to christian feeling, requires that the reasons of the change should be fully set forth. It is believed that the method adopted in the investigation will commend itself to the candid enquirer. By allowing the impartial witnesses of antiquity to speak directly to the reader, he is placed in a position to judge for himself of the writer's deduction, which is recorded in the revised text."

Thus, the man who was employed by the American Bible Union, to translate every word capable of translation, found it absolutely necessary to translate this word as the lexicons had rendered it, and in order to show why he was bound to do so, spread before the English reader a complete historical exhibition of its use, both in pagan and christian Greek literature. To every candid enquirer on the subject, this work of Dr. Conant's is of immense value, as he can read for himself how all the ancient Greek writers, both pagan and christian, understood and used the original word employed by our Saviour when he commanded the ordinance of Christian Baptism.

II. The testimony of learned Pedopaptists is on the side of immersion.

Did time permit, we could hear more than 100 of the most eminent and learned authors of different communions bear witness to the truth of immersion being the action commanded by Jesus Christ, and practised by primitive Christians. At present we can only hear some of them :

MOSHELM, the learned Church historian, says :

"The sacrament of baptism was administered in this (the 2d century,) without the public assemblies, in places appointed and prepared for that purpose, and was performed by the immersion of the whole body in the baptismal font. Those adult persons that desired to be baptized (among the collegiants) received the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, *ever by immersion.*"

Let us hear Dr. WALL, the learned Episcopal historian. He says :

"Their (the primitive Christians) general and ordinary way was to baptize by immersion, or dipping the person, whether it were infant or grown person, in the water." This is so plain and clear, by an infinite number of passages, as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it. So, also, we ought to discern and show a dislike of the profane scoffs which some people give to the English anti-Pedobaptists, merely for their use of dipping. It was, in all probability, the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest, one says. As for sprinkling, I say, as Mr. Blake at its first coming up in England said, 'Let them defend it who use it.'"

NEANDER (Lutheran), the Church historian, says :

"Baptism was originally administered by immersion. To this form many comparisons of the Apostle Paul allude, the immersion being a

symbol of the dying, the being buried with Christ, the emersion being a symbol of the resurrection as the two parts in the death of the old man, and a resurrection to a new life. In respect to the form of baptism, in conformity with the original institution, and the original symbol performed by immersion, as a sign of an entire immersion into the Holy Spirit of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made, and in this case baptism was administered by sprinkling."

Dr. PHILIP SCHAFF (Lutheran), says :

"As it respects the mode and manner of outward baptizing, there can be no doubt that immersion and not sprinkling was the original normal form."

Dr. OLSHAUSEN (Luth.), says, on John iii., 23 :

"John also was baptized in the neighborhood, because the water there being deep afforded convenience for immersion."

Dr. DE WITT, that celebrated Theologian, says :

"They were baptized, immersed, submerged. This is the proper meaning of the frequentative, from *bapto* to immerse."

Dr. GROTIUS says:

"But that this customary rite was performed by immersing, and not by pouring, is indicated both by the proper signification of the word, and the places chosen for that rite. John iii., 23—Acts viii., 38; and many allusions of the Apostles which cannot be referred to sprinkling. Rom. vi., 3-4; Col. ii., 12."

JOHN FRITH says :

"The sign in baptism is the plunging down in the material water, and the lifting up again. The signification of baptism is described by Paul in the 6th of Romans," &c., &c.

LUTHER says :

"And so baptism signifies two things—death and resurrection. That is, a full and perfect justification. For in that the minister immerses the child into water, signifying death, but in that he brings it out again, signifying life. For so Paul sets forth, Rom. vi. For we are buried with Christ by baptism into death."

Dr. CHALMERS says :

"The original meaning of the word baptism is immersion."

JOHN CALVIN says :

"It is certain both that the word itself of baptizing signifies to immerse, and that the rite of immersing was observed by the ancient church."

GEORGE WHITEFIELD says :

"It is certain that in our text there is an allusion to the manner of baptism, which was by immersion, which our own church allows, and insists upon it that children should be immersed in water, unless they that bring the children to be baptized assure the minister that they cannot bear the plunging."

JEREMY TAYLOR says :

"The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word (baptize) in the commandment and the example of our blessed Saviour."

JOHN WESLEY says :

"Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion."

PHILIP MELANCTHON says :

"Baptism is immersion into water, which is made with admirable benediction: 'I baptize,' &c. The immersion signifies that our sins are washed away and merged into the death of Christ."

VON COLLIN says :

"Immersion in water was general until the 13th century, when among the Latins it was displaced by sprinkling, but was retained by the Greeks."

SALMASIUS says :

"The clinics, only because they were confined to their beds, were baptized in a manner of which they were capable, not in the entire laver as those who plunge the head under water, but the whole body had water poured upon it. Thus Novatius, when sick, received baptism, being (*perichultheis*) besprinkled, not (*baptistheis*) baptized."

PARMELIUS says :

"Whereas the sick, by reason of their illness, could not be immersed or plunged, (which properly speaking is to be baptized) they had the saving water poured upon them, or were sprinkled with it. For the same reason, I think, the custom of sprinkling now used first began to be observed by the Western Church, namely, on account of the tenderness of infants, seeing the baptism of adults was now very seldom practiced."

GROTIUS says :

"The custom of pouring or sprinkling seems to have prevailed in favor of those that were dangerously ill, and were desirous of giving themselves up to Christ, whom others called *clinics*."

VON COLLIN says :

"Baptism was by immersion; only in cases of the sick was it administered by sprinkling. It was held necessary to salvation, except in cases of martyrdom."

GEISELER says :

"For the sake of the sick the rite of sprinkling was introduced."

EUSEBIUS says :

"Baptism was administered to those on *beds of sickness* by sprinkling and pouring; in other cases it was, at that time, by immersion."

Dr. TOWERSON says :

"The first mention we find of aspersion, in the baptism of the elder sort, was in the case of the *clinici*, or men who received baptism upon sick beds, and that baptism is represented by St. Cyprian as legitimate upon account of necessity that compelled it, and the presumption there was of God's gracious acceptance thereof because of it. By which means the lawfulness of any any other baptism than immersion will be found to be the *necessity* there may be sometimes of another manner of administering it."

To this we could add a long list of Pedobaptist Divines, bearing witness to the same facts. But from those already adduced, we may learn how pouring and sprinkling water upon persons began to be used, instead of Christian immersion. Soon after the days of the Apostles, they began to think there was a virtue in water to take away sin. In the commission Jesus says: "He that believeth and is baptized shall be saved," meaning, of course, that all this salvation was in Him, and not in water, and that he would save by virtue of his death all that trusted in him, and did exactly what he commanded them. Now, the ancient Christians, after the Apostles' death, from not understanding the nature of Positive Divine Insti-

tutions, fell into the error of attaching a saving virtue to the element of water, even as the Israelites attached a healing virtue to the brazen serpent many years after their fathers had been healed in the wilderness, by the appointment of God, in looking to it. The grand mistake was the same in both cases. God told the Israelites, *on that occasion*, to look to the serpent, and they should live. They did look *on that occasion*, and were healed. God *did not* tell them *on any other occasion* to look at the serpent, and if they did it on any other occasion it was not obeying him; nor would they receive any benefit from it, as there was no virtue in brass to heal any one. God had virtue to heal, and would do it when they did exactly what he told them. But he would not when they did something as a substitute for his commands.

These christians, because Jesus had promised to save those that believed in him with all their heart, and turned from their sins, and were immersed in water in his name, thought that when others were too sick to be immersed God would accept of something else, and they poured what they called the saving element all over the dying person. Thus were sprinkling and pouring introduced instead of immersion.

Some are carried away with the idea that we believe that water has virtue to take away sin. This is a great and grave mistake. We believe that there is efficacy in Jesus' death, and in nothing else, to take away sin. The following questions may be asked: Why, then, do you baptize? For this sole reason, that Jesus has most positively commanded it, and promised that he that believeth and is baptized shall be saved. Well, what virtue do you believe there is in Christian Baptism? Whatever virtue the Lord Jesus is pleased to attach to it, neither more nor less. Our duty is to believe and obey Jesus Christ, and our high privilege to enjoy the great salvation which he is pleased to bestow on his own appointed terms, without any merit on our part. But it is not our duty nor privilege to sit in judgement, or speculate on how much or how little virtue he may attach to his own positive institutions.

Do you hold, then, that believing penitents receive a benefit in being baptized in the name of the Lord? I do. What difference, then, is there between your belief and that of those who poured water on the sick who were thought to be believing penitents, in order that they might receive a benefit? It is this: We believe there is a benefit in obeying Jesus Christ in a positive institution, that is, in doing *exactly* what he has commanded. But if we do anything else *instead* of what he has commanded, we believe there is no virtue whatever in it.

Now, these persons acknowledged that pouring or sprinkling water was not the very thing that Jesus had commanded, but as these were sick, and could not, as they thought, be immersed in water, they concluded that God would accept of pouring or sprinkling instead of what Jesus had commanded, calling it "saving water."

We believe that a positive institution is intended for those who can obey it, and not for those who cannot. That Jesus Christ does not require any man to do what is out of his power. When he commanded persons to be immersed, it was those who had the power to do it, and only those will be responsible. Those that cannot be im-

mersed, he is able to save without it, and that there is no necessity of substituting anything else in its place. Nay, we hold it to be decidedly wrong to substitute anything for his command. Jesus Christ positively requires men to believe in him in order to their salvation, and says: "He that believeth not shall be damned." But this command is addressed to those who are capable of believing. To infants and idiots this command is not addressed. God can save them without believing, and we have the very best reasons to conclude that he will save them. It is only those that are able to believe, and refuse to do it, that will be condemned on the ground of unbelief. They believe not and will perish. Every command of Jesus Christ is intended for those who are capable of obeying it, and those who are able and will not are guilty.

I know that the impression has gone abroad that all we require of sinners is to be baptized, and that this will save them without their hearts being changed by the Spirit of God. But I wish this audience to understand distinctly that such a doctrine is most abhorrent to our souls. We firmly believe and teach that no sinner is converted to God without the influence of the Holy Spirit of the eternal God convincing him of his sins, and changing his heart *so thoroughly* as to cause him to hate his sins, and turn from them with all his heart—to love Jesus Christ, and by the help of God serve him in newness of life. Now, I wish you to know that this is the doctrine that all our preachers preach, that all our writers defend, and every intelligent member fully believes, and that those who give a different report about us circulate slander. When the sinner's mind is thus enlightened by the Spirit of God, through the gospel of Jesus, and his heart truly changed to love God, and he is determined to walk in his ways, he is a fit subject to be baptized, and not before. But we believe that the man who thus loves Jesus, and obeys his commands, will have and enjoy whatever blessings the Lord has promised to such. We neither hold nor propagate any other doctrine. If a man refuses to obey Jesus Christ in *anything* he has commanded, we cannot—we dare not—hold out any encouragement to him in that course.

But to return to our subject. We have the most abundant proofs on hand to show that pouring water on sick persons, who could not be immersed, was the way in which the practice of pouring and sprinkling began. I am not aware that any writer mentions anything about pouring or sprinkling, for baptism, in the first 200 years of the Christian era. Another thing is worthy of notice: Those sick persons who received this sprinkling, in case of recovery could never after hold office in the church.

Sprinkling or pouring was so much easier that it naturally began to take the place of immersion. Still, it was not till the 13th century that it came into general use in the Western Churches; and in the Eastern or Greck Churches has never been introduced.

The most general plea for sprinkling is not that it is the action which Jesus has commanded, but that it is so immaterial whether his appointed action or some other is observed, that we are at liberty to choose the easier way. I will adduce a few examples on this head:

JOHN CALVIN (commenting on John iii., 5, "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God,") says:

"From these words it is lawful to conclude that baptism was celebrated by John and Christ by the submersion of the whole body.

"Here we see plainly what the rite of baptism was among the ancients, for they immersed the whole body into water. Now the practice has come into vogue that the minister shall only sprinkle the body or head. But so small a difference of ceremony ought not to be of so great importance to us that we should, on that account, divide the church or disturb it with strifes," &c., &c.

Here Calvin frankly acknowledges that the ancient action was immersion, and not sprinkling; but thinks the change to be of little importance. Again he says:

"Whether the person who is baptized be wholly *immersed*, and that thrice or once, or be only *sprinkled* with water *poured* on, matters very little, but that on account of the diversities of countries ought to be free to the churches, although it is *certain* both that the word itself of baptizing signifies to immerse, and the rite of immersing was observed by the ancient church."

RICHARD BAXTER SAYS:

"It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the Apostles' time the baptized were dipped over head in water, and that this signified their profession, both of believing the burial of Jesus Christ, and of their own renouncing the world and the flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and rizen with Christ, as the Apostle expoundeth; (Col ii., Rom. vi.) and though we have thought it lawful to *disuse* the manner of dipping, and to use less water, yet we presume not to change the use and signification of it."

BISHOP BURNET gives the following reason for the change:

"The danger of dipping in cold climates may be very good reason for changing the form of baptism to sprinkling."

The Church of England Prayer Book can be seen by almost every one who wishes to see it. The direction in that book is that he (the minister) shall dip the person in water, or pour water upon him. Here dipping has the preference.

In the direction for the public baptism of infants, it says that the child shall be dipped, unless it be certified that the child is too weak to endure it. In that case, it shall suffice to pour water upon it. By this it will be seen that the mode of the Episcopal Church is immersion.

We will next speak of the Eastern or Greek Church. I am fully aware that the Greek now spoken by the Eastern Church is not exactly the same as the Greek of the New Testament, as all languages differ in time.

Professor JOHN YOUNG, speaking of Hellenistic or New Testament Greek, says:

"Had the Evangelists and Apostles written in a language materially changed from that spoken by Greeks generally, they would have given mysteries and enigmas to the world which no scholarship could have solved.

"The Greek language, like every other living tongue, passed through various changes of dialect and idiom in the course of its history. The New Testament Greek does not differ more materially from that of Xenophon, than Xenophon differs from the dialects of Homer."

The original Greek writings fell into the hands of the Greek Church at an early day, and she has kept the practice of immersion till the present day. The circumstance that the Greeks understood their own literature—the meaning of their own words, which they had both in writing and in speech, and have *never* adopted any other action for baptism than immersion—seems to me to be of itself a sufficient argument to convince every candid mind that this is the meaning of the word our Saviour used, in Greek, when he commanded Christian Baptism. The Greek Church has changed in many other matters. How is it that it has never changed in the action of baptism? This church embraces all Greece and Russia, and has a membership of one hundred millions. Russia is a cold country to immerse in; but they will never use any other action for baptism. They will not hold fellowship with the western churches, but call them “sprinkled christians.” Why could they never be induced to use an easier mode than immersion, even in the polar regions? Because it was impossible, under the circumstances. Every one that read, and spoke, and knew Greek, would understand the language in which the Lord told the apostles to baptize the people; hence, when they saw the minister perform another action which the Lord *did not command*, they would know very well that he was wrong. Just as it would be with those speaking the English language. If Jesus had told the apostles, in plain English, to dip those that believed in him, every one who saw a minister sprinkle water upon a person would know that he did not do the thing which the Lord commanded. So we may see how impossible it was for the Greeks to adopt an opposite action for immersion.

When the American war broke out, in 1861, a Russian man-of-war was lying in the harbor of New York, and one of the officers went one day to a Pedobaptist place of worship. After the service was over, the minister requested the congregation to stay, as he was about to baptize a child. Presently, from an ante-room there came in several couples—one person bearing in her arms a neatly-dressed child. The minister took the child in his arms, and dipping his fingers in water, placed it on the forehead of the child, with the usual formula, and then handed it back, and was about to dismiss the people, when a gentleman, known by his uniform to be a Russian naval officer, rose and said:—“He had heard the minister request the people to stay, as he was about to baptize a child; but to his utter astonishment he had sent it away without performing that ordinance.” This man understood the Greek language, and the force and meaning of its words, and knew that the minister, instead of baptizing the child, had only sprinkled a few drops of water on its face. Without any explanation, the minister speedily pronounced the benediction.

We have also the testimony of what are called the “Ancient fathers,” such as BARNABAS, HERMAS, JUSTIN MARTYR, TERTULLIAN, &c., &c., who lived in the 1st, 2d and 3d centuries, bearing witness to the ancient mode of immersion; but our time will not permit us to hear them now. But though dead, they are ready to speak whenever called for. I have never heard one rational objection to immersion being the action our Lord commanded his servants to perform; but every competent witness I examine confirms its truthfulness. Most

certainly, when our Lord commanded a *positive action* to be done, he used a word meaning *positive action*; and that this word meant immersion, I have proved from the following witnesses:

- I. The Greek lexicons.
- II. The use made of it by all the ancient Greek writers, both christian and pagan.
- III. The testimony of learned Pedobaptists, embracing the leading men in the different denominations, professors, divines, historians, and philosophers.
- IV. The ancient fathers.

To the foregoing I might add the testimony of a great many eminent men, who, after much prayer and study of the word of God, have left Pedobaptist churches, and been immersed in the name of the Lord. But I forbear. We wish to bring our evidence from the ranks of Pedobaptists.

Our next proof for immersion is, the numerous versions and translations of the Bible, from the 2d century till the present time. Among these are the Syriac, Arabic, Persic, Ethiopic, Armenian, Gothic, German, Danish, Swedish, Dutch, Anglo-Saxon, of the early fathers of the 8th century, Vulgate, French, Italian, and many others. Nearly every one of these that translates the word at all, gives a word that means *to immerse*, and not *one* of them translates *baptizo* by a word meaning to sprinkle.

To these may be added versions and translations lately made in English, such as the one made by N. N. Whiting; the one made by A. C. Kendrick, and one recently made by Henry T. Anderson, of Kentucky. Likewise the Revision made by "The American Bible Union." These all translate the original word *immerse*.

The last of these were made by men who knew that their works must stand the fiery trial of the learned world; and while they eagerly invite the most searching scrutiny, they feel solemnly bound, before God and man, to render a true translation of the original. The principles of the American Bible Union bind its revisers to translate every word in the original, that can be translated, into English. It has sought men of learning and piety from all denominations. It has employed scholars from ten or twelve different communions, and bound them to nothing but a faithful translation of the Word of God. I am not aware that one of these scholars made any attempt to render the original word *sprinkle* or *pour*. How could they, when these are entirely different words in the original? These considerations furnish a powerful argument for immersion. We will now adduce an argument that every intelligent person can understand. It is this: *The definition of a word, and the word itself, are always convertible terms.* For example: In the 13th chapter of First Corinthians we read: "Now abideth faith, hope, charity." If *love* is a proper definition of *charity*, it will make good sense to read—Now abideth faith, hope, love. If a definition, or a translation (which is the same thing), is correct, the definition, if substituted for the term defined, will always give us the sense and meaning. If the word by which the original is translated will not always give the sense, it is not correct. The original word and the word in the translation are convertible terms.

Now, if sprinkle is a correct definition of the original, it will make good sense to use sprinkle always instead of baptize. Let this be tried, at the same time remembering that the word sprinkle is always followed by the *substance* sprinkled, and next by the *subject*: (Mark i., 5) "And there went out unto him all the land of Judea, and they of Jerusalem, and were all sprinkled of him in the river Jordan," &c. Now, we can sprinkle sand, or grain, or water, or blood; but cannot sprinkle men, and women in a river. We may sprinkle something upon a man; but it is simply impossible for one man to sprinkle another in a river. The same is true of *pour*. This verb is also followed by the substance poured. It was impossible for John to pour the Jews in the Jordan, or any where else. They must be pulverized before John could either pour or sprinkle them in the river Jordan.

We will now try the word immerse by the same rule, (and it will be found to make good sense when used in place of baptize)—This verb, too, is followed by the substance to be immersed. A man can be immersed in water, in oil, in grief, in debt, or in spirit; but he cannot be sprinkled in any one of these.

Let it be carefully noted that three words are to be tested by the same laws: 1st, The material is always to follow next to the verb. 2d, The place, or thing, or action, to be performed is to follow the material. Now, the material that follows immerse is the man or substance immersed, and next the place or thing into which he is immersed—as the river, in debt, &c. But the material that follows pour, or sprinkle, is not the man, but water, or blood, or something else capable of being sprinkled or poured. *John* cannot pour the material *James*; neither can he sprinkle him in a river; but he can immerse him in a river, or in grief, &c. It is highly ungrammatical and improper to speak of baptizing water, baptizing blood, or baptizing the Holy Spirit; but quite proper to speak of sprinkling water, sprinkling blood, or pouring out the Holy Spirit; therefore, these words cannot stand for the original. They are not convertible terms, and cannot be a true translation. But in every case where baptize occurs, it makes good sense to substitute immerse. Thus—We baptize men and women—we immerse them. We *don't* baptize water; we sprinkle it.

We sometimes speak of sprinkling or pouring a man; but never without an ellipsis. We have the idea of something else supplied in our mind. When we speak of sprinkling a man, in strict propriety we mean that we sprinkle something on him, instead of sprinkling him.

## SIGNIFICATION OF CHRISTIAN BAPTISM.

We now ask what is the signification of Christian Baptism? That it is a positive institution of Jesus Christ is certain; but what does it signify? Some of the creeds say that it is "An outward and visible sign of an inward and spiritual grace." But the Bible says no such thing. That it points to something very important is obvious. But instead of pointing to anything done *in* a man, it points to something done *for* man by the man Christ Jesus. It emphatically points to Christ. No one has a right to it who does not see it pointing to Jesus. The whole history of Jesus is a marvellous manifestation of divine power, wisdom and love; but there are three facts in this history, peculiarly precious to lost but returning sinners. These facts the apostle sets forth with peculiar prominence in the 15th chapter of 1st Corinthians, in the words following: "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you," &c.

He tells what the gospel was that saved them. 1st, "How that Christ died for our sins, according to the scriptures." 2d, "He was buried." 3d, "Rose again the third day," &c. When these three gospel facts are believed, with *all the heart*, and understood, and *duly felt*, the sinner's heart is changed; he dies to sin. The things he once loved now he hates. He loves the Saviour who first loved him. He is dead to sin. As Jesus really and literally died for his sins on the cross, he now by faith, and feeling, and determination, dies to sin. He hates his sins, and is now determined by God's grace to live no more in them.

When Jesus had died, the next great fact was his burial. He was buried in Joseph's new tomb. As Jonah lay in the belly of the fish, so did the Son of Man in the heart of the earth. He did not remain in death, but rose again the third day, according to the scriptures.

The sinner who believes with all his heart in Jesus, and dies to sin, has the privilege—nay, is most positively commanded, to be baptized or buried with Christ in baptism, planted in the likeness of his death, and rise to walk in newness of life. The man who thus believes in Jesus, and is baptized, has his promise that he is saved: "He that believeth and is baptized shall be saved." (Mark xvi., 16.) On this promise he rests, and it fills him with joy and peace in the Holy Spirit.

Thus we may plainly see what baptism represents to the obedient believer. *He has the testimony of his living Lord that he has died to sin, was buried with him, and has risen to serve and enjoy him in a new life.*

Some objectors say that to be in the likeness of Jesus' death, is to be nailed to a cross. This, however, is a mistake. To be nailed to a cross would be in the likeness of his *dying*; but the apostle does not speak of the likeness of his dying, but said that they were planted in the likeness of his death, or the state Jesus was

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in after the agonies of crucifixion were over. The gospel facts are—Jesus' death, his burial, his resurrection. The believer dies to sin, is buried, rises—as Jesus did. Therefore, those that say that a man must be crucified in order to be planted in the likeness of Jesus' death, neither know what they say nor whereof they affirm. Some, in their zeal against immersion, deny that Jesus was buried at all. It is extremely painful to refer to such things. How any man, professing godliness, can hold or propagate such sentiments I stop not to inquire. If Jesus was not buried the gospel is a fable, and all the christian's hope is vain. He is yet in his sins, and of all men most miserable.

But what are the grounds for denying the burial of Jesus? Why, he was not buried in the same way that we bury our dead in Prince Edward Island; hence, he was not buried at all. If the Jews' manner of burying was not exactly the same as ours, does it follow that the Jews did not bury at all? Jesus' body was covered up in the earth as truly as the body of Jonah was covered in the fish, or the Saviour's statement is not true.

But, says the objector, "People go down into the water when they are immersed." They generally do; not always. Sometimes it is found more convenient to step up into a place prepared for immersion, and the person who is thus immersed is as much buried as if he went down into the limpid stream. What point then can there be in the profane quibble that the Saviour was not buried? In being thus buried in the likeness of Jesus' death, the believer is pointed to that great transaction. But substitute sprinkling, and the beautiful resemblance is gone. To the believer, I say,—for it is only those who believe with all their heart in the death of Jesus for their sins, and truly turn from all their sins to the service of God, who are fit subjects for baptism—to such it beautifully points to the death, burial and resurrection of the Lord Jesus.

Here I am reminded of a transaction that occurred in the United States a few years ago. The celebrated Henry Ward Beecher, though a Pedobaptist minister, often immerses believers. On this occasion he stood on the water's edge, about to go down into the water with several candidates, as Philip did with the eunuch, to baptize them. In the midst of a large crowd he spoke in heart-melting strains of the beauty and significance of that ordinance, that so strikingly pointed to the burial and resurrection of the Saviour of the world. He then led the candidates, one by one, into the water, laid their bodies beneath its surface, and gently raised them up again. The whole scene was represented as uncommonly solemn and impressive.

After this was over, Mr. Beecher repaired to the church, and then sprinkled water on a number more. The same person who witnessed the immersion was present at the sprinkling; but was rather surprised to see him perform the latter without an allusion to anything.

I would just appeal to you, who have often seen ministers sprinkle water upon children, and who have also been at the water's side and heard persons confess that Jesus was the Son of God, and saw them buried in the water, and rise again out of it,—which of the two was the more solemn and the more like Christian Baptism? I ask you to answer this question to yourselves and to God.

## THE BAPTISM OF JESUS.

Our Lord was baptized by John in Jordan. John was unwilling to baptize the Saviour, on the ground of his own vast inferiority. He had already baptized a great many for remission of sins. Jesus had no sin to remit, and John said, "I have need to be baptized of thee." But when he requested John to do it, because it became him to fulfill all righteousness, he baptized him. Ask a child, who is unprejudiced, what John did to the Saviour, and the narrative is so plain that as soon as he reads the passage he will tell you that John dipped the Saviour in the River Jordan. Yet attempts have been made to deny that Jesus was immersed in the Jordan. And although they cannot say positively what John did to him, they argue that he either sprinkled or poured water upon him. What are their reasons for so thinking? I will state some of them: 1st, It is said that water was sprinkled on Jesus to make him a Jewish priest, after the order of Aaron.

Let us now consider this doctrine—Jesus made a Jewish priest. Paul says, (Heb. viii., 4) "If he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law." So Jesus could not be a priest on earth; yet John sprinkled water upon him to make him one!

Again, (chap. vii., 11) "If therefore perfection were by the Levitical priesthood—for under it the people received the law—what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made, of necessity, a change also in the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attention at the altar. For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood."

Read these chapters, and hear the apostle enlarging on the vast difference between the priesthood of Jesus and that of Aaron; showing that if Christ were on earth he could not be a priest; that he did not belong to the same tribe as the Jewish priests; that he was a priest after the order of Melchisedec, and not after the order of Aaron; that he did not go into the holy place, with the blood of bulls or of goats, as did the Jewish priests, but that he entered into heaven itself with his own blood, there to appear in the presence of God, for us. I say, read the Epistle to the Hebrews, and take the entire scope of revelation on the heavenly character and undying glory of the priesthood of the Son of God, and put that in contrast with the weak endeavors of special pleaders for a sinking cause, who maintain that Jesus *was* a priest after the order of Aaron; that he *was* a priest on earth, and that John sprinkled water on him to make him a priest,—and then choose whom you will follow. Will you believe the Word of God on the heavenly priesthood of Jesus Christ, or believe those who bring him down to the level of a Jewish priest?

Another objection to our Lord's immersion in the Jordan is the Greek preposition rendered *out of*. This is said to be a mistransla-

tion of the original preposition *apo*, and it is alleged that it should in this place be rendered *from*, instead of *out of*; and that the passage should read thus—"And Jesus when he was baptized went straightway up *from* the water," instead of "*out of the water*."

Now, suppose the common version was at fault here in giving us *out of* the water instead of *from* the water, would that go to prove that Jesus was not immersed? After persons are baptized at Summerville, they go up straightway from the water. Does this prove that these persons were not immersed? Certainly not. How, then, could going up from the water prove that Jesus was not immersed.

But I maintain that this version is not at fault in giving us *out of* instead of *from* the water in this place. *From* is the primary meaning of *apo*, and *out of* is one of its meanings. A very important rule that governs a translation is this: "When you translate an original word give it its primary meaning, unless the sense of the passage requires another. But when the context requires another word, give another word that expresses its meaning." Now, *from* is the primary meaning of the original, but the sense of the passage requires another word. All that John baptized were baptized in the river, and as soon as it was over they went straightway up out of the water, and so did our Saviour. Hence the version is correct in giving us that translation.

This leads to some remarks on another preposition: We read that the people were baptized *in* the river Jordan. O, says the objector, this means *at* the river. Let us see. The Greek preposition *en* occurs in the original gospel of Matthew two hundred and ninety-two times. In the common version it is translated, out of these two hundred and ninety-two times, two hundred and eleven times by our English word *in*. It is translated *at*, eight times; *with*, thirteen times; *among*, twelve times. *In* is the primary meaning of the original *en*, and no good reason can be shown why the translators should leave the primary meaning here to adopt a very remote one; hence they are right in giving the primary *in*.

Another objection to John's immersing is the alleged fact that there were so many to be baptized that he could not immerse them in the short space of six months. We read that Jerusalem, and *all* Judea, and all the region round about Jordan, went out to John and were all baptized by him in Jordan, confessing their sins.

This seems to be a poser. But are they certain that the entire population of these cities and countries were baptized by John in Jordan? "O yes," say they. Does not *all*, in the New Testament, often stand for a great many? It is said that *all* men mused in their hearts concerning John. Did the whole human family thus muse in their hearts? To take *all*, in its widest sense, would reduce many passages in the scriptures to absurdity. It generally means *a great many*, and this is its meaning in the present case. A great many of the inhabitants of these places went out and were baptized by John. But if they still contend for *all*, in its widest sense, and affirm that the entire population, men, women and *children*, were baptized by John at the time, we will point them to the facts that environ them, every one of which is a rock ready to strand them:

1st. Every one that John baptized at the time confessed their sins. How much time would John require to take the confession of two

millions? The objectors to immersion are not agreed among themselves as to what John did to the people, although they seem to understand that he could not immerse them. They are shocked at the idea of the poor Baptist standing in the water long enough to immerse these millions; and in pious horror can imagine the decayed flesh falling from his emaciated frame. Still they are not agreed about the precise thing which John did. Some say he stood in the water with a bush, and first dipped the bush in the river and then shook it at the faces of the crowds as they approached the river's edge, who forthwith receded, to give place to others. In this way they imagine John could proceed with amazing rapidity. But even in this case John would have more than he could do when he counted them by the million, without preaching or taking their confession at all. But *confessed their sins*.

2d. The pharisees and lawyers lived in these regions; but they "rejected the council of God against themselves, *not* being baptized with the baptism of John." How could this be when they were *all* baptized by him?

3d. All these people were baptized before John baptized the Saviour, and yet the pharisees had heard that Jesus made and baptized more disciples than John (John iv.) Again, (chap. iii.), John's disciples said unto him:—"Rabbi, he that was with thee beyond Jordan . . . . the same baptizeth, and *all* men come unto him." Now, I ask, if John had baptized all the people in these countries, where did Jesus find persons to baptize? And yet *all* men come unto him. According to the definition of *all*, we have Jesus baptizing all that John had previously baptized. Not only so, but the entire population of the globe came unto him: "*All* men come to him." Will they still insist that John baptized the entire population of these places, in or *at* Jordan? If so, we will refer them to another case: "John also was baptizing in Enon, near to Salim," &c.

Who did he get to baptize in Enon, if he had already baptized them *all* in Jordan? Is it not remarkable into what strange absurdities men will run in support of error!

Our opponents are not particularly fond of Baptists, and this great Baptist confronts them wherever they turn. They had tried to satisfy themselves and others that this same John had some time before, with bush in hand, baptized *all* the people *at* Jordan, and that he could not immerse them all, and did not immerse any one—which was beautifully clear. But no sooner have they this little fabric finished, and turn round to see what men think of it, than they meet their Baptist friend in Enon, working away at the same annoying business. Nor is that the worst of it. The reason *why* he baptized is stated in plain words, "Because there was much water there." They begin to enquire what they are to do with the *much* water. "It is not the *quantity* I believe in." "A few drops are as good as an ocean." "MUCH WATER!" "Let us see." "O, yes." The original can be rendered "*Many Waters*." "Yes; and by a little squeezing, we can get it into '*Many Springs*.'" But here comes up another difficulty:—Those that sprinkle do not need *many* *springs* any more than *much* water. If John sprinkled water on the people, why need he go to Enon to do it? "Well, we must try and fix that up, too." "How can we manage it?" "O, see! this is just the

thing." "It is as clear as noon! John preached, of course, wherever he baptized, and great crowds came to hear him preach; and it is more than probable they would have many camels. These camels would want water, and a great deal of it, too, in a hot country like that. Now, see how many springs would be required to supply all these multitudes with water, and also to water the camels. There's the idea! That is why John went to Enon. The many springs were to supply the people and water the camels. A man's head must be very thick if he can't see the idea at a glance!" Good friends, stop a little. How is it, if the many springs were to water the camels, that there is nothing said about it? It does not even say that John *preached* in Enon, because there was much water there; but that "John was *baptizing* in Enon, near to Salim, because there was much water there." Now, I appeal to every candid man in the audience, what reason does the scripture give for John choosing a place where there was much water? Was it to accommodate the crowd and water camels? or was it to baptize? There is not a hint of the former. The latter is most positively stated.

As to the quibbling about many springs, &c., I can assure this audience that the same original phrase rendered "much water," is used in other places to denote large rivers—such as the river Euphrates, and the "many waters" mentioned in Revelation. The plural number is used in the original, because a river is made up of many fountains or springs. *Many waters* and *much water* are convertible terms, when applied to a river, the same as *many people* and *much people* are convertible terms when applied to congregations. Both terms are so used in scripture. Hence, the translation is correct that says there was *much water* in Enon. That there is a river deep enough for immersion near the ruins of the ancient Salim, and thought to be the very one in which John baptized, is certified by a living witness who has in person explored the spot.

There is an objection brought against the immersion of the three thousand on the day of Pentecost (Acts ii.) It is alleged that Peter could not immerse so many in one day. There is not the least difficulty in the case. If Peter were the only christian on the spot before the baptizing commenced, it could be done in an hour. He could immerse ten or twenty, and authorize them to immerse others, and so on, till the whole was accomplished. But there were twelve apostles, and more than one hundred disciples, hence the objection vanishes. It is further alleged that a sufficient supply of water could not be obtained in Jerusalem, in which to immerse. But this objection has no force whatever with those who are acquainted with Jerusalem. This city was well watered by a great number of public and private pools. The brook Kidron, also, was near it. It is a subject of remark that in all the sieges of Jerusalem its inhabitants were seldom, if ever, known to suffer from want of water, though they often did for want of food. There was no scarcity of water in Jerusalem for the purposes of immersion, as all can testify who know that city, "beautiful for situation, the joy of the whole earth."

The same objection is brought to the immersion of the Ethiopian eunuch (Acts viii.) "It was a desert," say they, "where the eunuch was baptized, and there was not enough water for immersion." Dr. Barclay, who traversed that whole region, in May, 1854, testifies

that a part of that country, from Jerusalem to Gaza, is most fertile, and that there is a river four or five hours' ride from Gaza, on the road leading to Jerusalem. This river, he says, is twelve feet wide, and from a span to six feet deep. He says, moreover, that this is the very place where Dr. Robinson locates the immersion of the eunuch. The best maps of that country describe "a certain water," rising a few miles south of Jerusalem, winding among the mountains, making its course towards Gaza, till within a few miles of it, and then running a north-westerly course to the Mediterranean Sea at Askelon.

It is further objected that Philip and the eunuch only went down to the water. But a critical examination of the passage proves that the common version is correct when it says, "They went down both *into the water*, both Philip and the eunuch." So they were in the water when the eunuch was baptized. But as we are particularly fond of the testimony of Pedobaptists on these points, we will hear what *two* very distinguished ones say on this passage.

DR. DODDRIDGE says :

"It would be very unnatural to suppose that they went down to the river, merely that Philip might take a little water in his hand to pour on the eunuch. A person of his dignity had no doubt many vessels in his baggage—by which water might be brought into the chariot—a precaution absolutely necessary for travelling, and never omitted by them." See Dr. Shaw's Travels, p. 4.

Hear, also, JOHN CALVIN. He says :

"Here we perceive how baptism was administered by the ancients, for they immersed the whole body in water." (Commentary on Acts viii., 38.)

Time will not allow me to notice all the objections urged against immersion. I wish I could refer to them, for I have never seen one that is not easily overthrown.

There are two passages in the Old Testament that speak of sprinkling. In Isaiah, 52d chap., 15v., we read—"So shall he sprinkle many nations. The kings shall shut their mouths at him," &c. Now, let it be remembered, that this was affirmed of Christ. Whatever this sprinkling meant, Jesus, and *not* his disciples, was the administrator. But Jesus *baptized* not, but his disciples. They did it by Jesus' direction. Hence Jesus' sprinkling many nations, and his disciples baptizing proper subjects, are entirely different actions. Let any one carefully read this passage, and its connexion, and he will plainly see that it does not refer to baptism.

Again, in Ezekiel, 36th chap., 25v.,—"Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you," &c.

Now, who can see anything respecting baptism in this passage, except it is that the word sprinkle occurs in it. Commentators say that this is a prophecy respecting the return of the Jews to their own land, which has not yet been fulfilled.

In both these cases Jesus would not employ others to sprinkle, but would perform it himself; but in baptism he *did* employ others. In the 10th of Hebrews we have both sprinkling and baptism alluded to in the words following: "And having an High Priest over the house of God, let us draw near with a true heart in full assurance of

faith, having our *hearts* sprinkled from an evil conscience, and our *bodies* washed with pure water." Here Jesus sprinkled the hearts and consciences of his people with his own blood, not with water. This is what no disciple could do to another. Jesus himself administered this sprinkling. His own blood was thus applied to cleanse the conscience. But baptism was another thing. It was performed on the body by the disciples. Under the law, when the priests and others were commanded to wash, the parts of the body were distinctly specified. If they washed any other part of the body it was a sin. Sometimes they were to wash the hands; at other times the feet, &c., &c.; but they must positively wash the parts mentioned. Under the gospel, however, no part of the body is mentioned. Neither the hands, nor feet, nor head, nor face, are to be washed in baptism, but the *BODIES*. Water mixed with blood and ashes was sometimes used under the law; but under the gospel believers' bodies are to be washed with water, unmixed by any of these, namely, "with *pure water*." That this was done by immersion in water seems to be utterly beyond a doubt.

We will next refer to what Paul says of being buried with Christ in baptism. Scores of the most eminent and learned Pedobaptists frankly acknowledge *two* things, which some in our day deny. 1st. That this burial with Christ refers to water baptism. 2d. That the ancient practice was immersion. Our time will only permit us to hear the testimony of a few; for did we adduce the testimony of all we have on hand, our meeting would be prolonged beyond the hours of midnight.

We will first hear the divines of the Lutheran Church:

DR. J. B. KOPPE says of Rom. vi., 4:

"This reasoning depends on a certain peculiar usage which men used to practice, namely: the rite of immersion in the water of baptism."

JOHN C. WALFIUS, a learned critic of Germany, says:

"Formerly immersion in water furnished a sign of burial in baptism."

DR. PHILIP SCHAFF says:

"The New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. x., 12), with the deluge (1 Pet., iii., 21), with a bath (Eph. v.; 26 Titus, iii., 5), with a burial and resurrection (Rom. vi., 4; Col. ii., 12), finally it was the universal usage of the churches of antiquity to baptize by immersion (as the oriental churches and also the Russian-Greek do to this day), and wetting or sprinkling was only allowed in cases of urgent necessity, as with the sick and the dying."

DR. DEWITT, speaking of baptism, says:

"And so was the rite according to Rom. vi., 4."

JOHN D. MICHAELIS says:

"Also the explanation which Paul gives of baptism (Rom. vi., 3-4) sets clearly before us immersion, and cannot be applied to sprinkling with water."

DR. THOLUCK, Professor of Theology in the University of Halle, says of buried by baptism (Rom. vi., 4):—

"For this explanation of the figurative description of the baptismal rite, it is necessary to call the attention to the well-known circumstance that in the early days of the church persons when baptized were first plunged below and then risen above the water—to which practice, according to the direction of the Apostles, the early christians gave a symbolical import."

JOHN G. ROSEMULLER—This celebrated German scholar says on Rom. vi., 4 :—

“To baptize is to immerse, to dip ; the body or part of the body which is to be baptized going under the water.

“Immersion in the water of baptism, and the coming out of the same, was a sign that the old life had been abandoned, and that the new one in the opposite direction established. Hence it was customary for those baptized to be spoken of on the one hand as dead and buried ; on the other as resuscitated again into a new life. The learned rightly admonish us that on account of this mystical sense of baptism the rite of immersion ought to have been retained in the christian church.”

Luther and many others of that church furnish similar testimony.

We will next hear the divines of the Episcopal Church on being buried with Christ in baptism :

ARCHBISHOP TILLOTSON says :

“Anciently those who were baptized were immersed and buried in the water to represent their death to sin, and then did rise up out of the water to signify their entrance upon a new life. And to these customs the apostle alludes in Rom. vi., 2-5.”

DR. SAMUEL CLARKE says :

“We are buried with Christ in baptism, etc. In the primitive times the manner of baptizing was by immersion or dipping the whole body under water. And this manner of doing it was a very significant emblem of the dying and rising again referred to by St. Paul in the above-mentioned similitude.”

DR. DANIEL WHITBY, on Rom. vi., 4 :

“It being so expressly declared here, and in Col. ii., 12, that we are buried with Christ in baptism by being buried under water, and the argument to oblige us to conformity to his death, by dying to sin, being taken hence, and this immersion being religiously observed by christians for thirteen centuries, and approved by our church ; and the change of it to sprinkling, even without any allowance from the author of this institution . . . it were to be wished that the custom might be again in general use.”

DR. THOMAS SHERLOCK says :

“Baptism or immersion in water, according to the ancient rite of administering it, is a figure of our burial and of our conformity to his death, and so signifies our dying to sin and walking in newness of life.”

WM. BURKITT, on Rom. vi., 4, says :

“The apostle, no doubt, alludes to the ancient way and manner of baptizing persons in those hot countries, which was by immersion, or putting them under water for a time, and then raising them up again out of the water, which rite had also a mystical signification representing the burial of our old man, sin, in us, and our resurrection to newness of life.”

DR. WALL, after quoting several passages as “undeniable proofs that the baptized persons went ordinarily into the water,” says :

“We should not know from these accounts whether the whole body was put under water, head and all, were it not for two later proofs which seem to me to put it out of question : one that St. Paul does twice in an allusive way of speaking call baptism a burial ; the other the customs of the christians in the near succeeding times, which being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion.”

We will next hear Presbyterian divines on the subject of burial :

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DR. GEORGE HILL says:

"The apostle Paul (Rom. vi, 4-6) illustrates this connexion by an allusion drawn from the ancient method of administering baptism. The immersion in water of the bodies of those who were baptized is an emblem of that death unto sin by which the conversion of christians is generally expressed; the rising out of the water, the breathing in the air again after having been for some time in another element, is an emblem of that new life which christians by their profession are bound, and by the power of their religion are enabled to lead."

DR. JAMES MCKNIGHT, in his note on Rom. vi., 4, says:

"Christ submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection."

ALBERT BARNES, in his note on Rom. vi., 4, says:

"It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion."

Likewise Beza, Calvin, George Campbell, Chalmers, and a host of the most eminent Presbyterians, bear united and unequivocal testimony to the same truth.

We, too, have the leading men of the Congregational Church:—

DR. DODDRIDGE, in his comment on Rom. vi., 4, says:

"It seems but the part of candor to confess that here is all allusion to baptizing by immersion, as most used in those early times."

MOSES STEWART, on Rom. vi., 4, says:

"Most commentators have maintained that the original word has here a necessary reference to the mode of literal baptism, which they say was by immersion, and this they think affords ground for using the image employed by the Apostle, because a burial under water may be compared to a burial under the earth."

Let us next hear the leading men in the Wesleyan church:—

JOHN WESLEY, in his note on Rom. vi., 4, says:

"Alluding to the ancient manner of baptizing by immersion."

ADAM CLARKE, on Rom. vi., 4, says:

"It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under water."

JOSEPH BENSON, in his note on Rom. vi., 4, says:

"Therefore we are buried with Christ. Alluding to the ancient manner of baptizing by immersion."

To the above we might add the testimony of learned and eminent men in different ages, and in different communions, since the apostles' days.

JOHN FRITH, a learned divine, the companion of Tindal, and who suffered martyrdom at Smithfield, July 4th, 1533, says:

"The signification of baptism is described of Paul in the 6th of Romans; that as we are plunged bodily in the water, even so we are dead and buried with Christ from sin; and as we are again lifted out of the water, even so we are risen with Christ from our sins, that we might hereafter walk in a new conversation of life. So that these two things—that is, to be plunged in the water and lifted up again—do signify and represent the whole pith and effect of baptism, that is, the mortification of our old Adam, and the rising up of our new man."

We will close our list of witnesses with the testimony of—

A BODY OF LEARNED DIVINES, in "Annotations on the Bible," who give the following on Rom. vi., 4, and Col. ii., 12:

"In the phrase the Apostle seemeth to allude to the ancient manner of baptism which was to dip the parties baptized, and as it was to bury them under water."

So much time has been occupied in the consideration of the first question in this address that very little is left for the second, namely:

## II.—WHO ARE THE PROPER SUBJECTS OF BAPTISM?

To say that a person who believes with all his heart that Jesus Christ is the Son of the living God, and that he died to save him from his sins, and who sincerely repents of his sins and turns with a true heart to the service and love of God, is a fit subject of baptism, is to assert what no person, I presume, will deny. All that believe in baptism at all believe this. But the point at issue at the present day is this: "Are the infants of christian parents scriptural subjects of baptism?" This I deny. I most positively deny that the scriptures say anything about the baptism of infants of any kind. Now, any man may assert a negative, but no one is bound to prove a negative. The burthen of proof rests on him to take the affirmative; hence in this part of our subject I have an easy task. Until one passage of the Bible is brought forward mentioning infant baptism, those that deny that there is such a passage hold their ground with the utmost safety. That passage has never yet appeared. But as there are some who do not claim that what is called infant baptism is commanded in so many words in the Bible, but still conclude that it is an institution of God from many things in the scriptures that seem to allude to it, it may be proper to glance at some of these. In the meantime it is well to observe that *Faith* is very different from *Opinion*. *Faith* in God is a belief in what God is, and in what he has testified. If I really believe a thing to be commanded in the scripture, I most certainly can state the words in which it is commanded in scriptural language. But if I *think* a certain thing may be inferred from passages in the Bible, though not commanded in so many words, it is no longer a matter of faith, but a matter of opinion. Now, there are some who have an opinion that infant baptism is scriptural, although they cannot tell what part of the Bible commands it. For myself I can see no grounds for either *thinking* or *believing* it to be scriptural. But we will look at some of the reasons that others give:

1st. It is said that it came in the room of circumcision.

Now, it would be just as easy to prove that God positively commanded to baptize infants, as to prove that baptism came in the room of circumcision; for no one ever saw a passage of scripture which

said that baptism came in the room of circumcision. Baptism did not come in the room of any thing, much less in the room of circumcision. If any one can show that baptism came in the room of any thing, we are ready to hear the proof.

Now, I can easily prove a negative,—viz: baptism did *not* come in the room of circumcision,—by showing that both baptism and circumcision held their places at one and the same time. One could not come into the room of another until the first had gone out. But I am ready, when called upon, to show that circumcision had not gone out, but was practiced by inspired men long after baptism was instituted and observed; and thus I prove, to a demonstration, that baptism did *not* take the place of circumcision.

Reason 2d. Our Lord took little children in his arms, and said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

This is taken to support infant baptism. Some think that these little children were baptized—others think not. While others can scarcely tell whether they were or not. I see nothing to lead us to think they were baptized; but there is abundant proof that they were not. Whatever was done to these children Jesus did it himself. The disciples did nothing but forbid those that brought them. Now, Jesus himself baptized not, but his disciples. They did all the baptizing. Hence these children were not baptized.

Reason 3rd. The promise is to you, and to your children, and to all that are afar off, &c. Acts ii.

This passage is taken to support infant baptism. It is alleged that Peter, on the day of Pentecost, offered salvation to those that were pricked in their hearts, and asked "what shall we do?" if they would repent and be baptized in the name of Jesus Christ for the remission of sins. That it was the duty of these penitents to be baptized, and as the promise was also to their children, they should have their children baptized upon the parents' faith.

This, however, is a perversion of the passage. Peter was preaching to the very persons who had fifty days before cried out against Jesus, "Crucify him, crucify him. Let his blood rest on us and on our children." They now saw themselves the betrayers and murderers of the Lord of glory. They said, what shall we do. They were told to repent, and be baptized in the name of Jesus for the remission of sins, and they should receive the gift of the Holy Spirit. "For," adds the apostle, "the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here was the promise of the gift of the Holy Ghost made to these enquirers, but it was on condition that they repented, and were baptized in the name of Jesus, &c. If these persons did these things, they would receive the gift of the Holy Spirit. If their children did the same, they, too, would receive the gift of the Holy Spirit, and so would all that were afar off, even as many as the Lord our God shall call. This gift was a conditional promise. If the conditions were fulfilled, the parties mentioned would receive it. Whatever party failed to fulfill the conditions, that party would lose the promise, whether it were the party addressed, their children, or those that were afar off. There is, therefore, nothing in the passage to favor infant baptism. Peter neither commanded it, nor did Luke

record the baptism of one infant. He tells who they were that were baptized—"They that gladly received the word were baptized."

Reason 4th. It is said that households were baptized. From this it is inferred that infants were baptized, because many households have infants in them. I see no reason to conclude that there were infants in these households, but the very best reasons for thinking there were not. Many households are composed of persons who are capable of hearing and believing the gospel, and the history of these households that were baptized, shows that they were capable of believing as well as of being baptized.

We have such notable Pedobaptists, as Whitby, Limborch, Lawson, Doddridge, Matthew Henry, Calvin, and Assembly of Divines, giving very forcible reasons for the conclusion that these households were composed of those who believed and repented before they were baptized, and consequently that there were no infants in them.

Reason 5th. "Else were your children unclean, but now are they holy." 1 Cor., vii., 14.

This passage is brought up to favor infant baptism. It is argued that the apostle decides that children are holy in a spiritual sense. If they are thus holy, what need is there for them being baptized. We never read of the baptism of a holy person but one. Those that were baptized confessed their sins, not their holiness. But does the passage mean spiritual holiness? I think not. Carefully read the context, and the point is settled. The question in hand was, whether it was lawful for a believer to live with an unbelieving partner. Paul says it was lawful. If the parties had been married when they were both unbelievers, and one of them had been converted to Christ, it was not living in uncleanness for them to continue together, for the unbelieving party was sanctified by, or to the believer. He shows further that there was a cheering prospect of the believing party saving the other, and that their prolonged union was not unclean. "Else were *your* children unclean, but now are they holy." The general impression of those who treat this passage is that the children here mentioned are the children of these parties, that is, of the believing husband and unbelieving wife; but this is not the case. Paul is writing to the whole church at Corinth, giving them instruction respecting some of their members, of whom he speaks in the third person. He does not say, else were *their* children unclean, &c., but else were *your* children unclean, thus showing that the unconverted children of *all* the members of the church held the same relationship to their christian parents that the unbelieving party—husband or wife—held to his or her christian partner. This shows that unconverted children were not in the church, had not been baptized, nor had any more christian privileges than an unconverted husband or wife. Hence it is an argument to disprove infant baptism, or holiness, in a spiritual point of view? Would any man argue that because an unbelieving man was married to a christian wife, he was a christian? or that that accident made him holy in a moral and spiritual point of view. But this position must be taken before we can maintain that the children mentioned here are holy in a moral and spiritual sense. All that the apostle maintains in the case, is—That an unbelieving man can be the lawful husband of a christian wife, and that the children of church members are their lawful children.

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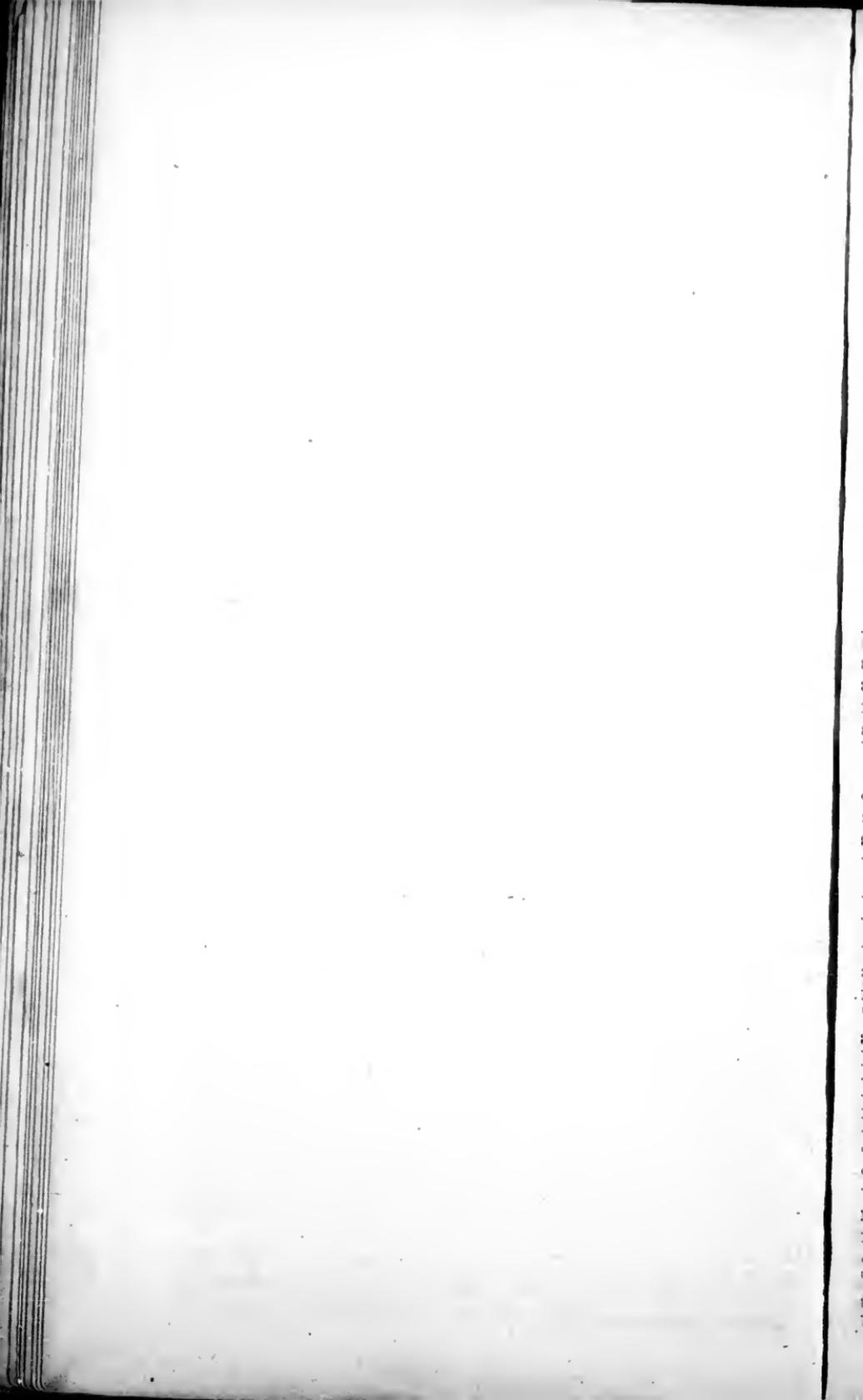
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*Ladies and Gentlemen,*—You have respectfully listened to the foregoing reasons, arguments and conclusions. If I am wrong, it is a fearful consideration:—Going astray and leading others astray, and exerting whatever abilities I possess in fighting against God. Again, I say, if I am wrong, I will regard him as a benefactor who convinces me of the mistake. I beseech you to look at these matters, not for the sake of dispute and victory, but remembering that very soon we shall stand at the bar of God, there to answer for what we believe and practice.

If there is any argument that I have omitted, either against immersion, or in favor of infant baptism, I shall be most happy to hear it from any person who will present it in a christian spirit. And my hearts's desire and prayer to God is, that you and I may be guided by his Holy Spirit, and finally gain his blissful presence, through the merits of our Lord and Saviour Jesus Christ.



APPENDIX.



## APPENDIX.

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### A.

In the preceding address we have a cloud of eminent Pedobaptists bearing witness to the three following truths: 1st, That the immersion of believers in water is the action Jesus Christ commanded his apostles to perform. 2d, That this was the action primitive Christians did perform. 3d, That Paul alluded to this baptism when he spoke in the sixth of Romans, and the second of Colossians, of being buried with Christ in baptism.

While our opponents are unable to deny this, they attempt to charge us with inconsistency for not following the *example*, as well as receiving the testimony of these men. "These men practiced sprinkling," say they, "and why not do the same since you so highly value their testimony for immersion?"

This question might have some force if these men were our guides; but this is not the case. It is not on their testimony we found our belief in immersion. We have this faith independent of their testimony. It rests on the testimony of the word of God. We, and a great part of the so-called christian world, believe in and practice immersion. We hear the testimony of those who practice sprinkling. Their leading men declare that immersion is what Christ commanded, although this testimony condemns their practice and justifies ours. It is often much easier to *say* what is right than to *do* it. Now, if these men did a thing for which they had not the authority of God, hoping that God would accept of it, *instead* of the thing which he had commanded, we are under no obligation to follow them, when we can do the very thing which they themselves acknowledge to be the command of God. An honest man may sometimes do wrong, but he will tell the truth, although it may condemn his actions. Such a man may regard an action that is not exactly right in a different light from what others regard it; but when he gives testimony on a matter of fact, he will speak the truth whatever may be the consequence. This, we believe, many eminent Pedobaptists have done. They have testified truly on the subject. We bring them forward, therefore, believing that no sane man will come to the monstrous conclusion

that they have given their united testimony against the truth, when it could answer no purpose but to condemn their own practice, and justify those who practiced differently.

## B.

Perhaps there is no subject in the scriptures more generally misunderstood than that of Positive Divine Institutions. In the Old Testament the transgressors of positive law were, for the most part, summarily punished; and because men who now violate positive law are not visited with sudden judgment, it is deemed a trifling offence, and finally considered no offence at all. Those who contend for a strict observance of God's positive commands are represented as placing their dependence for salvation on the materials used in these observances, instead of placing it in Christ.

It is also contended that positive laws belong rather to the Jewish than to the christian dispensation, as these laws are more congenial to the Jewish dispensation. Those, therefore, who require strict obedience to Christ, in certain actions, are accused of binding the yoke of Moses on the necks of the disciples of Christ. Hence the following questions are asked: "If you insist on men doing the very action that primitive christians did in baptism, why not require them to follow these christians in other respects? Why not take the Lord's supper in an upper room, as did Jesus with his disciples? Why not recline while eating, as they did?" &c. "The ancient fathers testify that near the apostles' days, they gave the persons who were baptized milk and honey on their coming out of the water. Why do you not follow them in these and sundry particulars, as strictly as in the act of immersion?" In reply, I would submit the following observations:

*First.* Positive institutions resemble the Jewish more than the Christian dispensation. The former "stood in meats and drinks, and divers washings and carnal ordinances, imposed on them till the time of reformation." Its worshippers walked more by sight than by faith. Their altars, sacrifices and priests were seen by mortal eye. Not so with the christian dispensation. Its worshippers walk by faith, not by sight. The sacrifice and priest, &c., "place made without hands," are all unseen, only by faith. Hence positive commands, requiring tangible acts of obedience, bear a stronger resemblance to the Jewish than to the Christian dispensation. But while this fact is abundantly evident, and it is also true that positive institutions were more numerous in the old dispensation, it is equally certain that the New Testament had its positive institutions. There are at least *two*—Baptism and the Lord's Supper.

*Second.* There are some things in these commands that are positively binding on us, and some things that are not. For example: We are not commanded to eat the Lord's Supper in an upper room, although Jesus did so with his disciples. As he has not specified what kind of room we meet in for the purpose, we are at liberty to choose the most convenient one. We are not commanded to eat it in a reclining position, although the primitive disciples did so. But we are commanded to take bread and *eat* it after the example of Jesus,

and in remembrance of him. In like manner, we are to *drink* of the cup after his example, and thus show his death until he come. We do insist on *eating* bread, because Jesus has positively commanded it. He did not command merely the *use* of bread, but *this use—to eat it in remembrance of him*. We cannot treat a mere accident as a positive command, but as a matter of expediency.

*Third.* In regard to giving persons milk and honey after baptism: Inasmuch as Jesus did not command this, and the scriptures say nothing about it, we can afford to let it pass for what it is worth. It is a mere matter of expediency. The same is true of much that is said about baptizing in salt water and fresh, &c., &c. All these things are mere accidents to be treated as matters of expediency. There is nothing binding in them, provided a suitable subject is buried in water.

But it is vastly different when we depart from the action which Jesus has positively commanded, and substitute another which he has not commanded. Jesus did not command his disciples to *use* water in his name, but to perform a certain *action in water*, or make a *positively prescribed use of water*, in his name. Now, if the positive action which he commanded was to *sprinkle water* upon a person, then the man who *dips* another in water has not obeyed Jesus Christ, nor has the one so dipped obeyed him. So if the action Jesus has commanded is to *dip* a person in water, he who has sprinkled water upon a person has not obeyed him, nor has he on whom the water was sprinkled.

### C.

*The baptism of the Israelites in the cloud and in the sea.*—This is brought by objectors as an argument against immersion. “How could they be immersed on dry land,” they ask. All that is necessary to understand this is a careful reading of the history of the baptism of the Israelites, as recorded by Moses, and referred to by Paul in the tenth of 1st Corinthians—“Moreover, brethren, I would not that ye should be ignorant how that all our fathers were *under* the cloud, and all passed *through* the sea, and were all baptized unto Moses in the cloud and in the sea.” They were not baptized by the cloud alone, or by the sea alone, but the sea made a wall on each side of them, and the cloud passed over them, and thus by the two they were completely covered in, or buried. When they came up out of the sea, they had passed through that baptism. They were not baptized into Christ, but into Moses, that is, they were completely enrolled under his leadership. They had such a glorious manifestation of God’s power in delivering them from their Egyptian enemies, and such positive proof that Moses was the man whom he had chosen for the purpose, that they were solemnly bound to regard him as the ambassador of God, and their leader and deliverer. The sea that proved a temporal salvation to them destroyed their enemies, and they saw them no more. Only their dead bodies were seen floating on the shore. God, by this action, solemnly bound them to himself, and to his servant, and they were thus figuratively baptized into Moses.

Some, to make it appear that sprinkling and baptism are the same, allege that spray from the sea sprinkled the Israelites, and that they were thus baptized. But to affirm this is to manufacture scripture, as the Bible says nothing about spray coming from the sea, but says the very reverse—"And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left."—Ex. xiv., 22. Had spray from the sea been sprinkled on them, the land on which they passed would not be dry. Had this been the case, and, if baptism and sprinkling were the same, it would be the *spray* and not the *Israelites* that was baptized; for, say they, "it was the spray that was sprinkled."

It is also asserted that the cloud poured out water upon them, and that they were thus baptized in the cloud and in the sea. The 77th Psalm is quoted—where David says: "The clouds poured out water"—to sustain this view of the subject. But it is quite evident that the clouds mentioned in this Psalm, and the cloud which passed over the Israelites, are quite different. David does not refer in this passage to the baptism of the Israelites in the Red Sea. Their cloud was a dry cloud—a pillar of cloud by day, and a pillar of fire by night. If the cloud had poured water upon them, it would have been a very different thing from their being baptized in the cloud and in the sea. They went over on dry ground, showing plainly that there was neither water poured from the cloud, nor spray sprinkled from the sea.

#### D.

In Mark i., 8, John says: "I, indeed, have baptized you with water, but he shall baptize you with the Holy Spirit." And in Acts i., 5, Jesus, when commanding his apostles to wait at Jerusalem for the promise of the Father, says: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." These passages are very justly understood to refer to the day of Pentecost, when the Apostles were "endued with power from on high," or "filled with the Holy Ghost."

The opponents of immersion take these words of John, "he shall baptize you," and of Jesus, "ye shall be baptized," as literal, and giving the exact meaning of Christian Baptism. They argue, from the passage, that baptism is *pouring*, and not *immersion*, because the Holy Spirit was poured and not immersed, on the day of Pentecost. Spiritual baptism was pouring, and not immersion, therefore water baptism should be pouring, and not immersion. This, at first sight, seems a powerful argument for the identity of *pouring* and baptism, but when the passages are duly examined that identity is completely destroyed.

Granting that John and the Saviour spoke *literally*, when they predicted an important event of the day of Pentecost—"He shall baptize you," and "Ye shall be baptized;" and, also, that Joel spoke *literally*, when he foretold an event of the same day—"I will pour out of my Spirit," &c.; that is, that *baptized* and *pouring out* was each a plain literal term to denote an action of the day of Pentecost, will it follow that these terms both meant the same thing, and stood for the same action? By no means. *Poured out* was an action

affirmed of the Holy Spirit, but it was not affirmed of the apostles. *Baptized* was an action affirmed of the apostles, but not affirmed of the Holy Ghost. The apostles were baptized—the Holy Spirit was not. But the Holy Spirit was poured out, while the Apostles were not poured out. Hence *pouring out* and baptizing are not the same.

Thus, while granting to our opponents that Joel, John and the Saviour used literal language, when they foretold the pouring out of the Holy Spirit, and the baptism of the apostles with the Holy Spirit, it is distinctly seen that they are different actions, affirmed of different persons. What then becomes of their identity?

But we cannot grant that John and the Saviour used literal terms, when they foretold the baptism of the apostles. Figurative language is peculiar to the prophets. They sometimes used literal language, but this is the exception and not the rule. Figurative language is the language of prophecy. But literal language is the language of narrative or history. Historians sometimes use figurative language, but this is the exception and not the rule. Plain literal language is the language of narrative. If the historian used figurative language, without apprizing us of the fact, he would defeat his object in writing, which is to give the uninformed a true account of past events.

When John told the people that he had baptized them, with or in water, he referred them to the greater work of Jesus, and called that a baptism with or in the Holy Spirit. When Jesus mentioned John's baptism, he promised them the gift of the Spirit, and called that gift baptism. But that gift was never called baptism, only when spoken of in connexion with John's baptism. Jesus had often promised his disciples that gift, but never called it baptism, only on one occasion. When Luke records the fulfilment of John's prophecy, he does not use the word baptize. He tells us that the apostles were all filled with the Holy Ghost. But no one, I presume, will contend that *filled* is the proper and literal meaning of baptized. Neither Luke nor any inspired historian tells us that the apostles were baptized with the Holy Spirit, and yet John and the Saviour said they would be baptized. How are we to reconcile the words of John and Jesus, when they declared that the disciples would be baptized with the Holy Spirit, with the words of Luke, who faithfully recorded their fulfilment, without mentioning baptism or its equivalent? Simply, by remembering that John and the Saviour *prophesied* and used *figurative* language, while Luke wrote *narrative* and used literal language. What they figuratively described as baptism, he explained to be filled with the Holy Spirit.

We can never prove a positive action from *figurative* language. For example: When Jesus speaks, in the 7th of John, of *eating* his flesh and *drinking* his blood, we cannot prove a positive action from the word *eating*, because it is there used figuratively. The same is true of drinking. Both eat and drink are positive actions, when used literally, but when used figuratively, we cannot decide what they mean positively, without some further explanation. The same is true of the word *walk*. When used literally, it means positive action, but no one would contend that Paul meant some positive action, when he exhorted christians to *walk* worthy of the vocation wherewith they were called, for this reason that he used *walk* figuratively.

So I maintain that we cannot ascertain the meaning of baptize by its figurative use. Literally it means positive action, but as it was used figuratively respecting the apostles on the day of Pentecost, we cannot prove its meaning from its fulfillment on that occasion. When an inspired historian tells us, in plain language, that baptism was performed on a certain occasion, and we find out what was done, we know what the action is.

There are different baptisms mentioned in the New Testament: such as the baptism of the Spirit, the baptism of suffering, &c., &c. But the inspired historians, in recording events, call nothing but the baptism of water by that name. Paul could say, in his day, there is "*one baptism.*" To find out what that one baptism is, we have only to ascertain what the historians of the New Testament call baptism. They call water baptism, and nothing else baptism, therefore that is the *one baptism.*

### E.

When the advocates of infant baptism are pressed for a scriptural command for it, and can produce none, they resort to the best circumstantial evidence within their reach. God has commanded infant *circumcision*, and they infer that baptism came in the room of *circumcision*, and argue that children should now be baptized, because God had commanded infants to be circumcised. One passage is quoted to make it appear that baptism is "the *circumcision of Christ*," viz: Col. ii., 11—12. Now, it is true that in that passage both baptism and the *circumcision of Christ* are mentioned, but it is not true that they are mentioned as synonymous. It is there stated that the *circumcision of Christ* is made without hands. But baptism is not made without hands, therefore they are not the same. We will quote the passage—"In whom also ye are circumcised with the *circumcision made without hands*, in putting off the body of the sins of the flesh by the *circumcision of Christ*. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." Here we see that the *circumcision of Christ* is a work on the human heart made without hands by the invisible energy of the Holy Spirit, by which the love of sin is destroyed, the old man with his affections and lust crucified and put off, and the individual prepared to be buried with Christ in baptism, and to rise with him through the faith of the operation of God, who raised Christ from the dead. Nothing is plainer than that baptism is not the *circumcision of Christ*.

I have offered to show that both baptism and *circumcision* were practiced by inspired men at the same time—that they were both in together, and the consequent impossibility of one coming in the room of the other.

*First.* In Acts xv., 1—2, is the following:—"And certain men which came down from Judea taught the brethren, and said—Except ye be circumcised, after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem to the apostles and

elders about this question." Verso 6:—"And the apostles and elders came together to consider this matter."

Unless the believing Jews continued to circumcise their children, there could be no grounds for imposing it upon believing Gentiles. We have not the least hint in scripture of the discontinuance of circumcision among believing Jews, but in this case the strongest circumstantial evidence that they still observed it. The apostles and elders did not meet to consider whether believing Jews should continue to circumcise their children. So far as we are informed, this point was never in dispute. Their object was to consider the propriety of believing Gentiles circumcising their children. If the Jews did not circumcise their children, no reason could arise for these men to teach the Gentiles that they must do it, nor for Paul and Barnabas to go up to the apostles and elders about it, nor for them to meet to consider the matter. We thus judge that it was continued.

*Second.* When Paul came up to Jerusalem, with the offerings of the Gentiles, (Acts xxi.) the brethren received him gladly. After hearing of his great success in preaching among the Gentiles, they informed him of certain slanders that were in circulation, greatly to his injury. One of these was, that he taught the Jews that were among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, &c., &c. If circumcision had been abolished at the death of Christ, as it is contended, Paul would be solemnly bound to teach believing Jews, not to circumcise their children. This would be an essential part of his ministry. Instead of this, however, both Paul and the apostles at Jerusalem treated this as a slander. We know that Paul taught no such thing, but that he taught the opposite doctrine, as we find in 1st Cor., vii., 18—"Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised," &c." Here Paul instead of teaching believing Jews to discontinue circumcision, taught them not to become uncircumcised, or give it up.

*Third.* That circumcision was continued in the Apostles' day is further evident from the fact that Paul circumcised a christian who was afterwards an eminent minister of the gospel. We are told in Acts xvi., that Paul circumcised Timotheus who was a son of a certain woman who was a Jewess, and believed; but his father was a Greek. Would an inspired apostle so dishonor the religion of the Lord and Saviour as to perform a ceremony that had been abolished to give place to christian baptism, and that, too, on a christian who had doubtless been already baptized? We think not. The conclusion that this inconsistent conduct was practiced by an inspired apostle, and recorded by an inspired historian without a hint of disapproval, seems too glaring to be entertained for a moment.

Circumcision was not abolished in the Apostles' day. It held the place then which it had ever held. And it was perfectly right for Paul to circumcise the son of a Jewess, and to tell believing Jews to abide in circumcision after they were called into the liberty of Christ. There is, therefore, the strongest evidence that circumcision was not done away, but continued with the apostles, long after baptism was instituted and practiced by them. Hence it is certain that baptism did not come in its room.

Here come up some important questions, viz: Did not Jesus abolish in his flesh the law of commandments contained in ordinances, or in other words the religious ceremonies of the Jews? He did. How then can it be said that he did not abolish circumcision? Circumcision is not a religious ceremony of the Jews. It is a national institution separating the family of Abraham from the rest of mankind. A careful and a candid examination of its treatment in the scriptures will make this abundantly evident. The death of Jesus did not abolish the national institutions of the Jews. Paul circumcised one christian, and tells other christians that if they were circumcised Christ would profit them nothing. We may well wonder why he would do to one christian what he declares would eternally ruin other christians. The mystery is explained when we remember that circumcision belonged to Abraham's family as a national mark. Timothy was a son of Abraham, through his mother, and it was lawful for him to receive it as a national mark. The Galatian christians were not of the family of Abraham, and could not receive circumcision as a family mark. If they received it at all, it must be on religious grounds, and, in so doing, they would relinquish the religion of Christ and ruin themselves. It was lawful for Abraham's family, but not for others, to be circumcised.

Again, in 1st Cor., vii., 19, after Paul had directed every man to remain in the same state he was in when he embraced christianity, he adds: "Circumcision is nothing, and uncircumcision is nothing but the keeping of the commandments of God." Now, I submit that what is here affirmed of circumcision cannot be affirmed of any religious institution, whether it belong to a true, a typical, or a false religion. For example: Any institution or rite in the Jewish religion that is abolished is *something* to be abandoned. Any thing in that religion that is to be perpetuated is *something* to be retained. Every rite or command in the pagan religion that is wrong is *something* to be given up. Every institution or rite in the christian religion is *something* to be firmly held in its proper place. But here Paul declares that circumcision, so far as religion is concerned, is nothing, and also that its opposite is nothing. That circumcision and uncircumcision are matters of no account whatever. See also Gal v., 6:—"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Also, chap. vi., 15:—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature." What is here predicted of circumcision cannot be predicted of any religious institution, therefore circumcision is not a religious institution.

But is this predicate true of a national institution? It is. So far as religion is concerned one national institution or its opposite is a matter of no consequence. For example: Being an Englishman or an American is of no account in christianity. Being a British subject is nothing, and being an American citizen is nothing, but keeping the commandments of God. For in Christ Jesus neither being a British subject availeth anything, nor an American citizen, but a new creature. Thus Paul would say to such as thought that a national peculiarity would interfere with their religion or their acceptance with God, "Is any called to God under the British government let him not (on that account) relinquish that government.

Is any called under the American government let him not (on that account) give up that government. British is nothing, and American is nothing," &c., &c. In the matter of religion and justification before God there is neither Jew nor Greek, bond nor free, British or American, but all are one in Christ Jesus.

Believing Jews to this day circumcise their male children. In so doing they break no command of God, but in this they obey the apostles' injunction—"Is any man called in circumcision let him not become uncircumcised." This national mark is still perpetuated, and the nation still kept separate from other nations. God's intentions and promises are still carried out: "I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee."—Jer. xlvi., 28. Moses gave the Jews their religious institutions, but this national institution was given hundreds of years before the birth of Moses, even at the commencement of the nation, and so long as God intends to keep that nation separate from other nations, it will be perpetuated.

But as objections are offered to this view of the subject, it is right to hear them.

*Objection 1st.* Circumcision is called a seal of the righteousness which Abraham had before he was circumcised. From this it is argued that it was intended to be a seal to others that they were righteous, or a sign of an inward and spiritual grace. Hence it is held to be a religious institution.

Now, it is granted that circumcision was to Abraham a seal of his previous righteousness, but it is denied that it was intended to be the same to others. All male children born in Abraham's house—his own children and the children of his servants—were to be circumcised at eight days old. The same was true of those bought with his money. Every male child was to be circumcised at eight days old. Those who will argue that circumcision was intended to be a seal to all those of the righteousness which they had before they were circumcised, will please excuse us if we decline entering into a controversy on the subject. Abraham "received the sign of circumcision as a seal of the righteousness of the faith which he had yet being uncircumcised."—Rom. iv., 11. His offspring and slaves did not receive the sign of circumcision as Abraham did, therefore this objection to its being a national institution vanishes.

*Objection 2d.* Paul says, in Gal. v., 3:—"I testify to every man that is circumcised that he is a debtor to do the whole law." From this it is argued that circumcision is a religious rite, because it binds every one that receives it to keep the ceremonies of the Jewish law.

Now, in ascertaining the apostles' meaning in this passage, we must understand his terms. He uses the term *law* in different senses in these letters. It sometimes stands for the historical books of the Old Testament, and sometimes for the ceremonial law of the Jews. Again, it represents that universal law that binds intelligent creatures to love God with all the heart, and mind and soul, and their neighbor as themselves. Which of these laws does Paul mean when he testifies that the circumcised man is a debtor to do it? Does he mean the ceremonial law of the Jews? I cannot admit it, for the following reasons: Paul writes to believing Gentiles, and assures them that they cannot be circumcised without rejecting Christ.

Rejecting Christ does not bind any man to keep the Jewish ceremonies. It is not true that the man who turns away from Jesus is bound to offer the blood of bulls and of goats, &c. ; but it is true that for such there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary.—Heb. x., 26—27. Again, when Paul wrote these things the ceremonial law of the Jews was abolished, and no man under any circumstances could be a debtor to keep it.

I have no doubt that Paul here refers to that law which binds all men to love God supremely, and their neighbor as themselves. These two commandments, like pillars of eternal justice, are represented by our Saviour as holding up all the law and the prophets. This law has been broken by all men—Jew and Gentile—and all by nature and practice are under its curse. Paul could say of himself, and all christians, “Christ hath redeemed us from the curse of the law having become a curse for us, for it is written, cursed is every one that hangeth on a tree.”—Gal. iii., 13.

Here were Gentiles whom Christ had freed from the curse of the law. While they trusted in him, and obeyed his voice, the law would not condemn them. They stood justified by his grace. But if they renounced Jesus, they would fall from his grace, and he would profit them nothing. They would have to assume all the responsibilities of that violated law. Paul assured these Galatians that this would be their history if they were circumcised. They would fall from grace and be debtors to obey all the law of God, or feel its dreadful curse. Circumcision was a national rite belonging to the family of Abraham, and if Gentiles who were not of his family used it religiously, as a ground of acceptance with God, they would renounce Christ and be debtors to that law that condemns all transgressors.

### F.

A plea for infant baptism is founded on the words of the apostle Peter, Acts ii., 39 :—“The promise is to you and to your children,” &c. This promise is said to be the promise which God made to Abraham—“To be a God to thee and to thy seed after thee.”—Gen. xvii., 7. It is alleged that Peter told these convicted and enquiring Jews to repent and be baptized in the name of Jesus Christ for remission of sin, and they would obtain pardon, for God had promised to be a God to Abraham and to his seed after him, and inasmuch as they were the seed of Abraham, they would now obtain pardon in the name of Jesus if they thus obeyed his voice. Their little children, too, were the seed of Abraham, and shared in the same promise. And although they were too young to repent or believe they should be taken in with their parents by baptism, as Abraham’s children were circumcised with himself, although they might be too young to believe. This sophism seems the more plausible when it is understood that circumcision was now done away, and that baptism had taken its place.

It has been fully proved that circumcision was *not* done away, and that baptism did not take its place, but that it still held its own place. So this part of the argument is demolished.

Again, Abraham's name is not mentioned, either in the passage or in the whole chapter. David's name occurs there, and Joel's name is used. What they both did and said are mentioned. But nothing is said of Abraham in any way: therefore we deny that "the promise" was the promise made to Abraham. There are many promises made to good men throughout the Bible. What liberty have we to pass all others and arbitrarily select Abraham, and assert that "the promise" is the promise made to him? Will not every candid man see at a glance, that if we assume the liberty to select men and promises when it suits our purpose, we can thereby manufacture scripture, and can easily prove any assertion ever made by saint or sinner?

But there is not the least difficulty in ascertaining what the promise was which Peter declared was to these Jews and their children. The antecedent to that promise occurs in the passage so fully and so plainly, that it seems next to impossible to be mistaken in it. These persons had cried out against Jesus, "Let his blood be on us and on our children." Now, they were convinced of their error. They saw themselves condemned and guilty of his death. They believed that he whom they had crucified was the Son of God. What would now become of them and their children? Peter assured them of a full and free pardon in the name of Jesus, and required them only to repent and come to that name in the way he had himself appointed. He said repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the GIFT OF THE HOLY GHOST. Thus, instead of Peter threatening them with punishment for their crimes, he promised them, in the name of Jesus, *the Gift of the Holy Spirit*. This was the promise made to those Jews, which they would receive on the specified conditions. Their children had the same promise, on the same conditions. Every one that was afar off, even as many as the Lord our God shall call, have the same promise made on the same conditions.

The promise was made to three classes: 1st, Those whom the apostle addressed. Their hearts were pierced by the Spirit of God, through a belief of the gospel. If they then repented and were baptized in the name of Jesus, &c., they would receive the gift of the Holy Spirit. 2d, Their children. If they were in the same state of mind, that is, if their hearts were thus pierced, and they repented and were baptized in the name of Jesus, &c., they would receive the same gift. 3d, If all that were afar off were in the same state, viz: called by the Lord, through his gospel, pierced in their hearts, repented and were baptized in the name of Jesus, &c., they would receive the same blessed gift.

I ask the reader, who is anxious to know the truth, to examine the passage and say if this is not a fair and faithful exhibition of it. No baptism is mentioned or alluded to in any way without a previous repentance, and, consequently, there is in it no baptism of unconscious infants.

As regards the seed of Abraham:—Those Jews that crucified the Lord were Abraham's seed, according to the flesh. Their children, also, were the seed of Abraham. But Gentiles are not the seed of Abraham in the same way, as they have not the flesh of Abraham. Gentiles can be related to him only by having the faith and works of

Abraham. Believing Gentiles are related to him by faith. But the infant offspring of Gentiles are not related to Abraham, and never can until they have the faith and do the works of Abraham. They are related to their parents by flesh. These parents may be related to Abraham by faith, but this can never establish a relationship between the children and Abraham. This is so perfectly obvious to every intelligent mind, that it seems unnecessary to dwell upon it.

## G.

Because we deny that infants are scriptural subjects of baptism, we are charged with a want of affection for the little ones. It is intimated, if not broadly asserted, that we do not believe that children dying in infancy will be saved. This charge is so utterly without foundation, that it seems superfluous to expose it as a slander. Nevertheless, since such a charge is circulated about us, and perhaps believed by some honest persons to be true, justice to them, as well as to ourselves, calls for a public refutation. It is not the want of friendship for children that leads us to repudiate infant baptism, or any other error. Neither is it because we believe that children dying in infancy are lost. We would shun the sight of the loathsome monster that could cherish such a belief. We take a rejoicing interest in everything we find in the word of God that leads us to the opposite conclusion. We see nothing in the scripture to teach or hint that dying infants will be lost, but quite enough to satisfy us that they will be saved. One of the characteristics that endears the Redeemer to our hearts is his treatment of children while he was manifest in the flesh.

But how can the denial of infant baptism imply or lead to the belief of infant damnation? Will baptizing a child save it from everlasting punishment? Many who practice infant sprinkling will not acknowledge that it saves the child. Yet, because we deny that either infant sprinkling or infant immersion is scriptural, they charge us with denying the salvation of dying infants!! We ask those who believe that baptism secures the salvation of dying infants calmly to reflect on their belief. Here is an infant, its salvation does not depend on anything it does itself, nor on the death of Jesus, but upon the caprice of another. Although Jesus died to save that child, yet because its parents or guardians, through accident, neglect or prejudice, omitted its baptism, it will be eternally punished. The child had no part in the matter himself, but because another did not perform what God has never commanded any one to perform, he must be punished forever!! Let them not refuse to look at the matter. If God has commanded infant baptism let that command be read aloud to the people. But no one has ever read such a command in all the revelation of God.

We are also charged with refusing children church privileges. But we pause, and ask what church privilege do we deny to infants? Is sprinkling water upon a child, and using the Lord's name without his authority, a church privilege? We cannot regard it as a church privilege, or any other privilege. We see it to be a deception, leading the child, when he comes to years, to believe that he has been baptized.

and thus positively to refuse to submit to Christ in his appointed institution. But it is no privilege. The Church is an institution for christians to meet together, to keep up their worship of God—to hear the word of God, pray to him, to praise him. To show the Lord's death till he come, and to build each other up in their most holy faith. Do infants participate in all or any of these things? If not, what church privilege is denied them?

There is not one privilege enjoyed by the children of our opponents that is denied to ours. Are their unconverted children in any better state than our unconverted children? He must be far gone in bigotry that will so affirm. We deny our children no religious privilege whatever. We are as solemnly bound by our love to them, our interest in their eternal happiness, and our allegiance to our God and King, to bring them up in the nurture and admonition of the Lord, as any can be. We are bound to do anything and everything we can for our children that is lawful, to lead them to the Saviour, that they may love and obey him; but we dare not stand up before heaven and earth, and declare that we do a certain thing in the name of the Father, and of the Son, and of the Holy Spirit, which neither the Father, nor the Son, nor the Holy Spirit ever told any one to do. We would think it awful to do a public action in the name of an earthly government without one word of authority from that government. But we would consider it infinitely more awful to baptize an infant in the name of the Godhead, without one word of divine authority. Will men consider these things?

### H.

We are sometimes accused of holding narrow and sectarian views on the subject of baptism. This, however, is not the case. Our belief on the subject is not narrow or sectarian. We hold *Common ground*. For example: On the *Action* of baptism we hold *Common ground*.

We believe that *Immersion* is proper baptism. This has been believed from the beginning, and by the leading men of all denominations. It has never been a matter in dispute by any man, or body of men, who are worthy of notice. No church will require a man who has been immersed to be sprinkled because they think immersion wrong. That immersion is baptism we firmly believe. Not only so, we maintain that this is a *general* and not a *sectarian* belief.

We do not believe that *Sprinkling* is baptism. Others do. But is it a general belief, or a *Common ground*? No. Ever since its introduction it has been in dispute. Some believe that it is baptism—others believe that it will do in place of baptism. Others again deny it altogether. It has always been in dispute since its introduction, and must ever remain in dispute till it is abandoned. It never was, it is not now—it never can become *common ground*. It is too sandy. We hold the *common ground* of immersion, and practice it. We do not hold nor practice the *sectarian* ground of sprinkling.

Again, on the proper *Subjects* of baptism we hold common ground. We believe that a true penitent believer is a proper subject of baptism. Who denies this? No one who believes in baptism at all. It

never was denied, but held by all denominations. We firmly believe this, and also practice it. We maintain that it is *common*, and not *disputed* nor *sectarian*, ground.

Some hold that Infants are proper subjects of baptism. This we do not believe. Is this *common* ground? No. It is *disputed* ground. Infant baptism has been in dispute ever since its introduction. Some contend for baptizing the children of christian parents—others for baptizing all kinds of children; others deny it altogether. It is now, has ever been, and necessarily must ever remain, a subject of dispute until it is abandoned. Thinking men will not agree to be bound by what they cannot find in the Bible.

Thus, on the proper *Subjects* of baptism, we hold *common* ground, and reject *sectarian* and *disputed* ground.

It is evident that there is *Common* grounds on the subject of baptism, as well as on all other matters connected with the Christian Religion. Jesus most earnestly prayed for the union of his disciples, and every intelligent child of God would greatly rejoice to see this union prevail. That there is *common ground* on which the people of God can be united without sacrificing any spiritual blessing, or giving up any truth in christianity, I have no doubt. I hope the day is not far distant when these things will be understood and appreciated.

